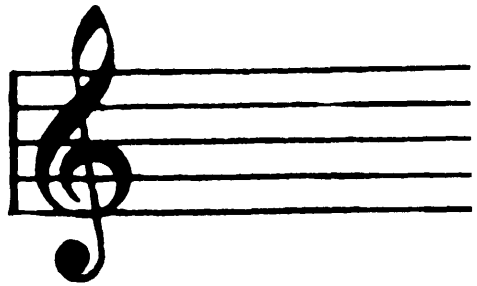


Proceedings

**Cantors
Assembly
Twenty-fourth
Annual
Convention
May 9-13, 1971**



MONDAY, MAY 10, 1971

Workshop	What's New in Hazzanic Materials?	14
Hazkarat N' shamot	Hazzan Morris Schorr	19

TUESDAY, May 11, 1971

24th Annual Meeting

President's Message,	Hazzan David J. Leon	20
Report of the Executive Vice President,	Hazzan Samuel Rosenbaum	24
Report of Nominations Committee,	William Belskin-Ginsburg	34
Regional Reports		35

President's Banquet

Installation of Newly Elected Officers,	Hazzan David J. Leon	40
Messages of Acceptance,	Hazzan Yehudah Mandel	42

Sunday May 9

4:00 **P.M.** **Registration**
Lobby Convention Desk
Music display in Doric Room.
(Display will be closed during
all sessions.)

6:30 **P.M.** **Minha-Maariv**
Cordillion Gabbai:
Room I Hazzan Louis Klein
 Detroit, Michigan

 Officiating:
 Hazzan Abraham Mizrachi
 Albany, New York

7:30 **P.M.** **Opening Banquet**
Dining Chairman :
Room Hazzan Pinchas Spiro
 Convention Co-Chairman

 Havah Nashir :
 Hazzan Ian Alpern
 Randallstown, Md.

 Birkat Hamazon and
 Sefirat Ha-Omer:
 Hazzan Leon Lissek
 University City, MO.

Monday May 10

8:00 **A.M.** **Shaharit**
Cordillion Officiating:
Room Hazzan Morris Schorr
 Elizabeth, New Jersey

 D'var Torah :
 Rabbi Israel Schorr
 Brooklyn, New York

9:00 **A.M.** **Breakfast**
Dining Room

10:30 A.M. What's New In Hauanic Materials

Doric

Chairman :

Room

Hazzan Arthur A. Sachs
Morristown, New JerseyA survey and demonstration of new
publications by:Hazzan Morton Kula
Roslyn, New York

Demonstrations by :

Hazzan Nathan Brynn
Patchogue, New YorkHazzan Marvin Savitt
Westbury, New YorkHazzan Saul Meisels
Cleveland Ohio**11:45 A.M. Vocal Workshop**

Doric

Chairman :

Room

Hazzan Arthur Koret
Hartford, Conn.

The Voice : Its Use and Abuse

A lecture-demonstration by:

Hazzan William Wolff
White Plains, New York**1 :00 P.M. Luncheon**

Dining Room

2:30 P.M. Workshop in Hazzanut

Cordillion

Chairman:

Room

Hazzan Kurt Silbermann
Englewood, New Jersey

Hazzanut and Hassidut :

A paper tracing the historic, philosophic
and musical influences of authentic
hassidism on the style and development
of hazzanut presented by:Albert Weisser
Faculty, Cantors Institute**3:45 P.M. Concert-Workshop**

Cordillion

New Ideas in Musical Programming

Room

Chairman :

Hazzan Abraham Salkov
Baltimore, Maryland

"The Fiery Furnace"
 by Mario Castelnuevo-Tedesco
 An unique presentation of
 this modern classic by :
Hazzan Harold Lerner
 Syracuse New, York
 and the Mar-El Marionettes

"The Cabbalist"
 A musical tale based on the
 Y.L. Peretz story by:
 Reuven Kosakoff

featuring:
Hazzan Charles Bloch, Tenor
 SCM. York City
Hazzan William Wolff, Baritone
 White Plains, New York
 and the **Manhattan Singers**
 conducted by the composer

6:00 P.M.

Cordillion
 Room

Minha-Maariv

Officiating:
Hazzan Abraham Lubin
 Chicago, Illinois
 and the Metropolitan Region Chorus
 Conducted by"
 Richard Neumann

Hazkarat N'shamot

Isadorc Adelman	Abraham Kantor
Bernard Al t	Abraham Kaplan
Gedaliah Bargad	Adolph Katchko
Akibah Bernstein	Jacob Kousscvitsky
Sigmund Blass	Simon Kriegsman
David Brodsky	Sigmund Lipp
William H. Caesar	Asher Mandel blatt
David Chasman	Joseph Mann
Jordan Cohen	Gerson S. Margolis
Joseph Cysncr	Bernard Matlin
Harry Freilich	Itzik Schiff
Abraham Friedman	Jacob Schwartz
Marcus Gerlich	Joseph Schwartzman
Leib Glanz	Abraham Shapiro
Myro Glass	Ruben Sherer
Judah Goldring	Hyman Siskin
Jacob Goldstein	Jacob Sivan
William Hofstader	Mendel Stawis
Jacob Hohenemscr	Isaac Trager
Israel Horowitz	Julius Ulman
David Jacob	Solomon Winter

Hazkarah :
Hazzan Morris Schorr
 Elizabeth, New Jersey

7:30 P.M.

Dining
Room

Dinner

Chairman:

Hazzan Solomon Mendelson
Long Beach, New York

Havah Nashir:

Hazzan Daniel Gildar
Buffalo, New York

Birkat Hamazon and

Sefirat Ha-Omer:

Hazzan Melvin Luterman
Baltimore, Md.

Songs of the Jews of Silence

A recital of art and folk songs
created by the Jews of Russia

by :

Hazzan Louis Danto
Cleveland, Ohio

and

Binnca Saulcr, Soprano
New York City Opera Co.

9:30 P.M.

Cordillion
R o o m

Concert

A Recital of Yiddish and Israeli Art and
Folk Songs by

Sidor Belarsky

Jack Barns, Accompanist

Tuesday May 11

8:00 A.M.

Cordillion
Room

Shaharit

Officiating:

Hazzan Isaac Wall
Philadelphia, Pa.

Dvar Torah :

Rabbi Israel Schorr

9:30 A.M.

Dining Room

Breakfast**10:30 A.M.**

Doric
Room

24th Annual Meeting Cantors Assembly

Executive Session :

For members and wives only

Greetings to New Members :
Hazzan Morton Shames

President's Message :

Hazzan David J. Leon

Report of the Executive Vice President:

Hazzan Samuel Rosenbaum

Amendments to the By-Law

Report of the Nominations Committee:
Hazzan William B. Ginsburg-, Chairman

Elections

Report on Retirement and
Insurance Programs:
Mr. Leo Landes

1 :00 P.M. Luncheon

Dining
Room

1:30 P.M. Consultations on Retirement Plan

Doric
Room
Mr. Leo Landes

2:30 P.M. Concert Workshop

Cordillion
Room

Chairman :

Hazzan Solomon Mendelson
Long Beach, New York

Pages from "Chemdat Shabbat"

A new service for Hazzan and
Congregation by Hazzan Max Wohlberg
sung by the men, women and young
people of, Beth Shalom of
Long Beach and by Hazzanim :
Solomon Mendelson, Abraham Lubin,
Isaac Goodfriend, Ivan Perlman and
Isaac Wall

**3:45 P.M. Pinchik:
In Memoriam**

Cordillion
Room

Chairman :

Hazzan Moshe Taube
Pittsburgh, Pa.

The World of Pinchik
A Memorial Tribute
Hazzan Israel Alter
Faculty, School of Sacred Music

Vignettes from a Conversation
With Pinchik.

Pinchik speaks of his own life and sings
the liturgy of Rosh Hashana in a
heretofore unheard recording.

Mah Namar
As sung by Pinchik

6:00 P.M.

Cordillion
Room

Minha-Maariv

Officiating :

1 **Hazzan** Solomon Gisser
Montreal, Canada
and the Chorus of the Philadelphia Region
Conducted by Sholom Altman

Greetings :

Rabbi Gershon Levi
President, Rabbinical Assembly

7:00 P.M.

Dining
Room

President's Banquet

Chairman:

Hazzan David J. Leon
Bridgeport, Conn.

Installation of newly elected officers and
members of the Executive Council

**Presentation of Twelfth Annual
Kavod Awards to:**

Hazzan Max Wohlberg
Professor of Hazzanut
Cantors Institute

Dr. Herbert Fromm
Music Director, Temple Israel
Boston, Mass.

Dr. Alfred Sendrey
Faculty, University of Judaism

Rabbi Avram Soltes
Chairman, International Jewish Music
Library at Lincoln Center.

Samuel Adler
Professor of Composition,
Eastman School of Music

Havah Nashir
Birkat Hamazon and
Scfirat Ha-Omer:
Hazzan Joshua Steele
Milburn, New Jersey

9:30 P.M.

Cordillion
Room

Concert**A Treasury of Traditional and
Contemporary Synagogue Classics**

Participants

Hazzan Harold Brindell
Chicago, Illinois

Hazzan Michal Hammerman
Boston, Mass.

Hazzan Morris Levinson
South Orange, New Jersey

Hazzan Saul Meisels
Cleveland, Ohio

Hazzan Jacob Mendelson
Riverdale, New York

Hazzan Moshe Taube
Pittsburgh, Pa.

The Rochester Singers
conducted by :
Samuel Adler
Professor of Composition,
Eastman School of Music

Wednesday May 12

8:00 A.M. Shaharit
Cordillion Officiating:
Room Hazzan Nathan Mendelson
 Montreal, Canada

 D'var Torah
 Rabbi Israel Schorr

9:00 A.M. Breakfast
Dining Room

10:30 A.M. Round Table Discussion
Doric The Fate of Jewish Music
Room Moderator:
 Hazzan Max Wohlberg
 Professor, Cantors Institute

 Participants:
 Dr. Herbert Fromm
 Samuel Adler
 Rabbi Avram Soltes
 Dr. Alfred Sendrey

1:00 P.M. Luncheon
Dining Room

2:30 P.M.

Cordillion
Room

Concert Workshop

Chairman :

The Meaning of Kevah
Hazzan Morton Shames
Springfield, Mass.

An examination of the eternal dilemma
of old vs. new in three high holy day texts
in traditional and contemporary settings:

Hayom Harat Olam
El Mclech Yoshev
Unctaneh Tokcf

European Tradition:
Hazzan Israel Barzak
Fall River, Mass.
and the
Rochester Singers
Conducted by
Samuel Adler

The Texts : Do the ancient words
have meaning for our times?

Rabbi Gershon Levi
Faculty, Cantors Institute

The Music :
Dr. Herbert Fromm
Samuel Adler

A Contemporary Approach:
Choral Arts Society
of New York University
Conducted by John de Revere
Miss Bianca Sauler, Soprano
New York City Opera Company

6:00 P.M.

Cordillion
Room

Minha-Maariv

Officiating:

Hazzan Shabtai Ackerman
Detroit, Michigan
and the Chorus of the Metropolitan Region

Benediction:
Hazzan Abba Weisgal
Baltimore, Maryland

7:00 P.M. Reception for Delegates and Guests.

The Columns

8:00 P.M. DinnerDining
Room

Chairman:

Hazzan Gregor Shelkan
Boston, Massachusetts

Havah Nashir:

Hazzan Moshe Nathanson
New York City

Birkat Hamazon and

Sefirat Ha-Omer:

Hazzan Gabriel Berkovitz
Akron, Ohio**9:30 P.M. Itzik Manger's "Die Megillah"**Cordillion
RoomFeaturing the stars of the
Tel Aviv and Broadway productions,
Pessach Burstein and Lillian Lux**Thursday
May 13****8:00 A.M. Shaharit**Cordillion
Room

Officiating:

Hazzan Asher Balaban
Brooklyn, New York

D'var Torah :

Rabbi Israel Schorr

9:00 A.M. Breakfast

Dining Room

10:30 A.M. Committee Meetings

(To be announced)

1:00 P.M. Closing Luncheon

Dining Room

MONDAY MORNING, MAY 10, 1971

"What's New In Hazzanic Materials?"

A survey of new publications by Hazzan Morton Kula,
with demonstrations by Hazzan Nathan Bryn,
Hazzan Marvin Savitt and Hazzan Saul Meisels.

Hazzan Kula:

The past few years saw a burgeoning of different and inventive approaches to the traditional liturgy of the synagogue. There were youth services with new prayers, services with jazz, blues, and folk-rock as the basis of expression, services mixing all elements, services that were supposed to be "with it." Many of us are constantly looking and searching for new repertoire and new material. Too often we neglect the obvious: that is, material which is made available to us in the traditional manner.

Of course, as Cantors and musicians we are interested in new compositions with a new approach, which we can use for special occasions, but basically we prefer to use material which has the true flavor of hazzanut and nusach hat'fila. The new publications which I have been asked to review this morning encompass and utilize the nusach hatfilah and its basis mondis operandi.

"T'filos Z'vulun" by Hazzan Z'vulun Kwartin consists of the complete musical liturgy for weekday Mincha, Ma-ariv, Kabbalat Shabbat, Shaharit, and Musaf. This book is a 1970 reprinting of Kwartin's Volume III, which has been unavailable for more than twenty years. It is not the bravura type of Chazones, but a lyrical, uncomplicated, and authoritative source of the basic nusach for the occasions mentioned. A quotation by Kwartin from the forward of the original publication describes the purpose of this sincere and didactic booklet.

"I have always guarded the precious treasure which was given to the Jewish People. I have always seen myself as being immersed in traditional nusach which is so rich in melody."

Most of the music is Ba-al T'filish, almost parlando in character, with practically no repetition of words. The opening Ashrei sets the mood of the Mincha. (Example-Tzadik Adonoy sung by Hazzan Kula) The complete Sh'mone Esrei is written out, using the minor, not the post-Haftara Nusach.

The weekday Ma-ariv also has its simple charm and basic simplicity. There is a good Hashkiveinu suitable for today's needs. The Kabbalat Shabbat continues in the same vein, utilizing the nusach in a usable manner. The "L'Cha Dodi" refrain is a good congregational tune. Major is used for the Maariv. In the M'Ain Sheva section the "R'tzei Vimmuchoseini" will give you an example of the Kwartin style. (Example-Hazzan Marvin Savitt).

The Shabbat morning service is complete from Shochein Ad through the Musaf "Sim Shalom" for a plain Shabbat. Most of it, is fine "nusach"; there are more elaborate-type recitatives which are most fitting for today's congregations. Among the latter: Mimkomcha, Zaro Chavo Vekayomo, Sim Shalom. There is not much tonal exploration or inventiveness, but I recommend it for new and old as a day to day usable book.

"The Sabbath Service" by Israel Alter, is the complete musical Sabbath liturgy for the Hazzan. It was originally published in 1968, and is now available in a 1970 revised edition. Hazzan Alter is, of course, a B'aal Nusach, par excellence. He does not limit himself to only the modes of the synagogue but draws his material from all Jewish source, e.g. Trap, scarbove tunes, etc. This end result is a work filled with interest, and a very creative treatment of the text. While he adheres to a well established format, the music contains some evolution and is at times experimental in its melodic treatment. There is much more contrast, frequent and smooth modulations, and esthetic beauty. To quote the introduction to the book by Samuel Rosenbaum which describes the life work of Israel Alter: "A scrupulous care with which the nusach is transcribed, a meticulous attention to the Hebrew grammar and accentuation, the artistic manner in which Alter treats the text." In short, he combines the heart and the mind.

Israel Alter begins whatever he does with the motif(s) of the occasion. The "Ma TOVU" is his vehicle for using all of them: Shir Hashirim, Ma-ariv, Magen Avot, etc. The Kabbalat Shabbat uses the Adonai Malach mode in all its possible variations, with the Psalm 93 itself in an Eastern European minor mode. It is a beautiful setting, with the example sung now (Example-Hazzan Kula). The recitative Amar Rab Elazar is a wonderful piece of music with inventive and not forced modulations: D minor, D major, G major, E minor, E major, A major, G major, D minor. The Ma-ariv is in Minor (E. Europe). It contains a setting for L'ma-an Yirbu based on Trop and a charming Alter melody for the opening of the Hashkiveinu text. The Chatzi Kaddish before the Amida leads into the traditional congregation singing.

The Shabbat morning service begins at Shochein Ad and is all inclusive containing the Hallel for Rosh Chodesh, the Musaf for Shabbat Rosh Chodesh. Everything is written out clearly, in an interesting manner, very suitable for our needs, and a pleasure for the Hazzan to sing. Eyl Adon is perfect for the Congregation, the Shma is set to the Trop, the Tzur Yisrael is a beautiful not elaborate recitative, and even the Avot are inventive. The Chabad Sim Shalom can be done at other special occasions, e.g. peace rallies, etc.

The Hallel found here can be used for all such times as Hallel is recited. Alter utilizes the Hallel mode very well in every paragraph, bringing in the Festival phrases and its cadences. A lovely Bracha begins the section, and the Hodu tune is a typical Alter melody which combines Hassidic mysticism and Israeli flavor. One finds this flavor wherever there is an Alter tune. I can go on and on analyzing all the marvelous material: Ana Avda, M'varchim Hachodesh with its different announcements for the months (Nisan, Sivan, Av, Eleul, Kislev, Adar), Tikanta Shabat, Ata Yatzarta. I would have loved to get an Alter melody for Ein Keloheinu and Adon Olam.

The High Holy Day Service by Israel Alter is a 1971 publication. It is the most complete setting of the entire musical liturgy for Rosh Hashana and Yom Kippur for the Hazzan. Every prayer, every piyut is written down with care, authenticity, clarity, and musical creativity. It is truly a major opus and calls for great rejoicing and thankfulness.

The Ma Tovv again brings forth all the nushaot of the Yamim Noraim. The nusach or motifs are not just put down in any way to make a point, but are musically worked out and fitted together in a sensible and artistic manner. The Ma-ariv has its appropriate nusach, which includes also a setting for L'David Mizmor. The Kiddush is a good example of the usage of the motifs.

The morning service begins with the Hotza-at Hatora. The Hin'ni is beautiful, traditional hazzanut. The Un'sane Tokef section is a masterpiece of creativity. The Chazarat Hashatz is most interesting in its usage of the nusach. To analyze this book would take a whole course of Hazzanut. The V'Al Y'de of Malchuyot is a prime example of beauty and creativity, key sequences, holiday motifs. (Example-Hazzan Savitt). We can continue mentioning the other sections with the whole Yom Kippur liturgy. As an aside, the Ya-ale begins with or used the Ani-Ma-amin tune. The Kaddish at the end of N'ila has a charming Alter tune of Israeli flavor. All we can say is Y'yasher Kochacha on a life long project, that would take us hazzanim a lifetime to study, digest, enjoy and perform.

"Chemdat Shabbat" by Hazzan Max Wohlberg is a new Sabbath morning service for Hazzan and congregation, a 1971 publication. This is a pioneering work, unique in its concept, and true to tradition. The work abounds in nusach and Jewish motifs. The Chatzi Kaddish after the Torah reading has the Tora and Haftora Trop. It is also permeated with melodic patterns that are repeated as a leit motif and therefore gives the service a cohesiveness. There are passages that are very American in its flavor, and yet fit the Jewish melos. (Ko-Hanecha p. 25) (Mchalel p. 29) The work will be performed on Tuesday at 2:30. Listen to it and use it.

"Arvit L'Shabbat" is an evening service for the Sabbath by Yehezkiel Braun for Cantor (baritone), mixed choir and organ. It was written in 1965 for Cantor Saul Meisels. It is an unusually beautiful service based on Israeli rhythms and nuschaot. Most of the compositions have a cyclic form, with transparent harmonies. They show a meticulous, creative, composing, without a belaboured or overworked idioms. The prayers are set in a tuneful manner with no shocking or avant-garde effects: and yet one finds a fresh approach which creates a contemporary mood. The Ma Tovv sets this mood with its Israeli rhythm and form. The L'chu N'ranna is antiphonal as a Psalm should be and it works. The Nusach is found through it as well as L'cha Dodi. Psalm 90 - Mizmor L'yom Hashabbat is one of the highlights of the service. It is most imaginative and creative. The Ma-ariv features a charming Ahavat Olam and a wonderful V'Ahavata. There are good settings of Magen Avot, Kiddush, and the Alenu is a marvelous setting in the Adonai Malach mode. The Adon Olam is based on a Sephardic tune, and is one of the most beautiful ones I have heard in a long time. The congregation can join in for a wonderful climax. The service is beautiful, usable in today's congregations, and is satisfying for the Hazzan to perform. (Examples-by Hazzanim Meisels and Kula).

I am also to mention the other publications of the past year.

1. Ribbono Shel Olom - Israel Alter - a new prayer in the traditional style for the S'lichot service, and who can forget the composer's rendition last year.

2. Master Forgive - Charles Davidson - a contemporary yet traditional setting of the same prayer for baritone and organ.

3. Daber Eylai Atta - Samuel Adler - a contemporary modern setting for a new prayer-poem by Levi Ben Amitai for soprano or tenor and organ.

4. Kaddish in Memory of the Six Million - Lazar Weiner - a most moving setting of a memorial Kaddish for Hazzan and mixed choir and organ. Those that heard it last year, I'm sure lived through an unforgettable and indescribable experience.

5, "The Hazzan's Manual "by Cantors Assembly members; an anthology of prayers and chants for special occasions. I haven't seen the book but it is to be available at this convention and is a publication much needed by the practicing Hazzan.

I happily, and enthusiastically recommend these new publications as additions to the Hazzanic and synagogue repertoire. You will find something for everyone's needs and tastes in these books. Of course, we must commend and congratulate wholeheartedly the Cantors Assembly and its publications committee for an heroic job well done and most fruitful. We hope and pray that the committee will continue with renewed strength to present Jewish music to the Jewish world.

TUESDAY, MAY 11, 1971

24th Annual Meeting
Cantors Assembly

President's Message
Hazzan David J. Leon

Dear Colleagues,

Today marks the completion of serving my two-year term as President of the Cantors Assembly. The office of President is as important, is as effective, is as productive, is as meaningful as the real effort, and the amount of time devoted to that office. In addition, this must be coupled with on-going meetings with the officers, the Executive Council, our committee chairmen, and reaching out to as many members as possible during the year--it means traveling into the regions and communities they serve.

The President must come into the New York office weekly--it requires many telephone conversations with our Executive Vice President--with the chairmen--to know the progress of the committees--calls with members who are burdened with problems--it demands a readiness and availability when needed.

It is said "our wisdom comes from our experience, and our experience comes from the challenges we face up to." I'm sure, you agree, that you as I, must strive so that Israel be that haven, that repository, that assured future for our people and for the cultural and religious treasures of our faith and heritage. In keeping with this determination, the Cantors Assembly has committed itself to the establishment at the Hebrew University in Jerusalem, the world's largest tape library of liturgical music. To fulfill that goal requires \$100,000. We, the officers, the executive council and many members have already pledged ourselves to raising a sizeable part of that goal. I want to have a share in that project. I call on you and all our members to have a share in this venture--to add some new dimension to the music program at Hebrew University. Let us be partners in creating for posterity something new that never existed before. Be ready to say "yes" when called upon to give and to serve.

Let me share with you a situation that you read about in the minutes. Today, there are more than 17,000 American olim in Israel. There are additional thousands of Olim from Canada, France, England, Holland, South Africa. These Olim and many, many Israelis are seeking a religious expression, a prayerful experience, a synagogue that follows the format of The American Conservative Congregation. Because we received

numerous requests for help from friends who settled in Israel, the Executive Council delegated your President and Executive Vice President to visit these congregations and report back. To give you a brief capsule report, we visited six congregations in Rehovot, Tel Aviv, Jerusalem, Ashkelon, and Haifa. The synagogues in Ashkelon and Haifa have buildings--each has a Rabbi--none have a professional Cantor. I'd rather tell you what they do need. The new areas being built in Jerusalem, Haifa, Herzlia, Natanya have a potential of 20-30 Conservative synagogues. There is a great need for continuous youth programs as we know them here. A pressing need is for training B'nai Mitzvah for youth choirs, concerts, music programs, and cultural lecture programs.

Each Conservative synagogue needs financial help--they are not subsidized by the Ministry of Religious Affairs as are other congregations. Right now, Sam and I are in the process of sending 50 Soncino Bibles to the Congregation in Rehovot. We visited with our colleagues who live in Israel: Emanuel Barkin, David Bagley, Leon Masovitsky, and Joseph Lourie. They will in some measure help and serve these congregations.

This week I received a letter from Rabbi Herbert Weinberg with whom we discussed the plight of those congregations when we were in Israel. He wrote me that he served as Rabbi at the Rehovot Congregation several times and is impressed with the potential there as a Conservative congregation.

We are now in the planning stages to formulate a program which will include sabbaticals for our members to serve these congregations, to gain financial help, to supply prayerbooks, bibles, music to help these congregations. A committee is in formation to deal with these. I urge you to offer your help. Add your strength when called.

I, as President, Yehudah Mandel, our Vice President, Samuel Rosenbaum, our Executive Vice President, with the approval of our Executive Council, travelled to a number of regions. In addition to the regular Executive Council meetings held in New York, we also met with the Philadelphia Region, the West Coast Region, the Chicago Region, the Tri-State Region, and several colleagues in Florida. We were in touch with more than 150 members. We had formal meetings, study sessions, workshops, and a number of meetings with the lay leadership in some of the regions. The national office became a mobile office and reached out to its members--I believe this precedent will this year and over the years have far-reaching beneficial results. No longer is our relationship a once-a-year convention contact, and, at times, a very impersonal one at that--it now becomes a relationship of officers and members on a one-to-one basis, with ample time to listen, to exchange views, to talk to have a clearer, better understanding between our regions and our national office.

I said before that today marks the completion of serving my two-year term as President of the Cantors Assembly. But it also marks the commencement of my serving as an ex-officio member on the Executive Council.

Whether one is President, an officer on the Executive Council, or a member--the sacred calling of the Hazzan today demands courage--and courage calls for the power to let go of the familiar. We can no longer dwell only in the past. The sudden and drastic changes in the present necessitate our giving thought to the future.

The congregation we serve cannot be the only world in our lives--the plight of our Brethren in Russia, is a world we cannot shut out--the social unrest, the problems with youth in the world we live in--cannot be swept under the rug. The challenge facing us as far as the development of the Conservative Movement in Israel is a new challenging world we must face up to.

The Hazzan in 1971 is different than any Hazzan who lived prior to 1971--and he had better realize it--ignoring the challenges facing us, is a prolonged form of Hazzanic suicide.

Recently, your President, your Executive Vice President, and several past presidents, some faculty members of the Cantors Institute met with Dr. Louis Finkelstein. All of us are very much aware of the desperate financial situation in which many institutions find themselves. The Jewish Theological Seminary at present has a deficit of almost a million dollars. The new budget has been drastically, and I feel cruelly, cut so that many programs have been curtailed. The Jewish Museum is due to close: the Eternal Light Program may be eliminated: the summer extension program dropped: several Ramah camps are to be shut down. Dr. Finkelstein is now torn with added problems and decisions which may mean closing down some departments, the Cantors Institute, the Teachers Institute and other departments.

Those of us who met were moved emotionally--we were truly shaken by the thought that such an action might be taken--the closing of the Cantors Institute. Dr. Finkelstein asked the Cantors Assembly for a commitment of \$25,000. We could not in good conscience, make any commitment to Dr. Finkelstein until we discussed this dire, drastic situation with the Executive Council and with our members. Inwardly, I believe, we were, each of us, ready to say naaseh venishmah!--we would not allow this to happen. We worked so hard and long to create it, we fashioned it with sweat and toil, with our monies and 'with our strength. The Cantors Institute could not close--not now or ever.

Emotion must give way to reason. In Executive Council sessions we discussed our needs for the on-going operation of the Cantors Assembly, our operating needs, our publications, our scholarship commitments, our entire program. This together with the \$25,000 request means that we must set a goal of \$60,000 for this year. I want you to know that every member of the Executive Council is ready to commit himself to do his share in keeping the doors open to the Cantors Institute.

To you who come from near and far, who helped raise funds in the past to establish the Cantors Institute and to you who are the graduates, the results, the "naches" of our strength and energies, I say to you now stand up and be counted.

We are faced with one of our greatest challenges. I believe we have the courage to face up to that challenge.

Report of the Executive Vice President
Hazzan Samuel Rosenbaum

Ladies, friends and colleagues:

I would like to share with you today some of my thoughts about what I prefer to call the unforeseeable future of the synagogue. The foreseeable future is really no future at all.

While the future of the synagogue is of interest to all Jews, it would seem to me that we, as hazzanim, have more than a casual interest in its survival and in its prosperity.

I always begin to prepare my reports to the convention with the best of intentions. I long for the elegance of an Eban, the emotional commitment of a Heschel, the wit of a Russell Baker, the profundity of a Martin Buber, the brevity of a Gettysberg address. But, somehow, these wishes rarely materialize, least of all the brevity. In the hope of keeping my talk within reasonable limits, I will speak in broad terms leaving it to you as individuals, or in regional groups, to fill in the details. Each one of us, in the final analysis, will have to decide what is pertinent, valuable and relevant.

An impartial recorder of events might consider this convention an anachronism. These are time of universal unrest; an age of total disarray: economic, political, psychological and spiritual. A time of alienation: a time of retreat of the individual from society, of child from parent, of man from God. It is a time of faithlessness, a time when most people believe that there is nothing left to believe in.

It is an especially difficult time for the young. Science and the accelerated tempo of life have ruthlessly exposed to them the harsh realities of our existence. They learn the cynical truths of life at an early age and they find them unbearable. In their search for an instant cure for our ills they alternate between uncontrollable anger and terrible fear. In their frustration they tend to reject everything that has ever been wrought by man over the centuries - knowledge, institutions, authority, family, the university, the synagogue and even the law. In their naivete they place increasing emphasis on the virtues of a structureless world, convincing themselves that the solution they seek lies in total freedom from all authority and in the rejection of everything and anything which they have not experienced with their own senses or contrived with their own intellect and hands. Saddest of all, they reject the notion that the past, the accumulated experience and wisdom of the ages, can have any meaning for them.

Where does this leave those of us who have been taught that a token, a promise of the perfected world will be the time when we have 'been able lihashev lev avot el banim,
v'lev banim el avotam.

One might be tempted to agree that we are indeed an anachronism.

A convocation of men dedicated to faith in a non-believing world, to peace in a society ravaged by war: to the humanity of man in a community determined to recreate itself in the image of the computer. And most ludicrous of all we are a hevra dedicated to prayer, the eternal dialogue between man and God, in a universe that is fearful of man and unwilling or unable to believe in God.

And what of the synagogue? How goes it with the institution which we are committed to serve? The instrumentality through which we have elected to help bring together the hearts of fathers and children? Is it an oasis of sanity in a world gone mad? Is it coping with its important role? Does it offer a meaningful response to the terrible questions of the hour?

I have few statistics but my instincts tell me that on the whole the synagogue is not meeting the challenge nor even seriously confronting it.

From what I read, from what I hear, from what I learn in talking to all of you, the synagogue, for the most part, seems to be drifting with little sense of purpose or of goal. It is, on the one hand, rigidly unyielding and doctrinaire and on the other completely spineless and shamelessly pliant. From it has come no thoughtful proposal of realistic change to accommodate to the world we live in - since the appearance, over half a century ago, of Dr. Mordecai Kaplan's philosophy of Reconstructionism. Today, even that approach to Jewish life seems to have wound down. When the synagogue does move to meet the needs of the times, it does so, not after thoughtful deliberation, but rather in a desperate, instinctive lunge for survival.

How else does one explain the blind rush to rock music services, to so-called creative services, to the indiscriminate obeisance to the lowest common denominator, to catering to the caterer, to "giving them what they want," and most pathetic of all, to the naive belief that because the young have been able to pinpoint some of the shortcomings of the older generation, they automatically know how to correct them.

It is sad enough that the vulgarities that have accumulated in Jewish life here in America threaten to eradicate its relevance, its elegance and its wisdom, but it becomes unbearable when these indecencies are perpetrated, and in a sense sanctified, by synagogue leadership in the name of keeping up with the times.

The American synagogue is in retreat: frightened and infected with guilt, it is being blamed, and it is all too ready to accept responsibility for all the ills that beset us: the failure of Jewish education, the rise in inter-marriage, student unrest, the alienation of the young from parents, family and Judaism. One senses that there is a growing acceptance of the notion that the days of the synagogue as a vital and effective institution in American Jewish life are numbered. It is a pessimism that infects not only disenchanted laymen but heretofore dedicated leadership as well.

I look with great sadness and disappointment at the steadily increasing numbers of rabbis and educators who are leaving the synagogue for the university campus or for aliyah to Israel. Yes, they have perfectly good reasons why they think that the needs of the university, or of Israel, are now more urgent than those of the synagogue. But underneath and behind the reasons one senses a personal frustration, a dissatisfaction, a disillusionment, a sense of defeat which is the refuge of those who will not go on trying.

At the last convention of the Educators Assembly it was reported that more than 30% of its 150 members have already embarked upon, or are seriously involved in plans for aliyah. Out of the 23 rabbinical school students who will graduate in June, six - 25% - are not planning to accept pulpits: four are planning to continue their studies in Israel.

And what of Israel?

The dream that from the land of Eternal Sabbath will go forth Torah and the reality of the internal and external problems which beset that tiny land (the dream and the reality), are still tragically out of reach, one from the other. As much as we hope and pray for Israel's survival and her prosperity, we cannot look forward happily to a time when Torah may come only from her. The largest Jewish community in the world cannot survive spiritually on intravenous feedings even from that sacred source.

The tired, the disillusioned, and the cynical have already given up or are about to give up, but I refuse to count myself or you among them. To give in to despair is to betray history and the sacrifices of numberless prophets,

martyrs, saints, to which six million souls were added in our own time. To run away is to deny the possibility that a meaningful Jewish life can be fashioned in this country. To place one's faith and hope for living as a Jew only on Israel is as unfair to Israel as it is to the rest of the world's Jewish communities. To do that is to overlook the simple fact that except for the early mystics of Safed, the greatest philosophical, cultural and scholarly contributions to the store of Jewish knowledge come not from Israel but from the Golah.

In a world gone mad, sanity is indeed a precious commodity.

Rabbi Nachman of Bratzlav poses an interesting parable:

"Once upon a time the servants of a king brought him distressing news. The harvest had been gathered in but whoever ate of the crop became mad. No other food would soon be available. Not to eat of the harvest would mean certain starvation. To eat would bring on madness. What should be done?

"To this the king answered:

"Since we must eat to stay alive, we will eat from the harvest. But let some of us try very hard to remember what the effect will be so that they can remind the others that we are all mad."

So I stand before you on this 24th anniversary to point out the madness of the world but also the promise of the world.

The synagogue can survive, must survive, but it must justify itself and it will have to fight for its survival. It was once enough to say that an institution which has served mankind for centuries and has proven its worth, should be supported if only for the sake of its past record. This is just not enough any more. The great masses of American Jews do not act as though the synagogue is relevant in their lives even though many of them are affiliated with and support a synagogue.

What does the synagogue offer American Jewry? What is the unique function that it and it alone can perform?

The ultimate purpose of Judaism, the name of the game, if you will, is to teach man to deal with his humanity. To do this Judaism has evolved a (1) sacred literature, the accumulated insights and wisdom of centuries: (2) a set of mitzvot-

action symbols for achieving Judaism's purpose: (3) a mystical dialogue between man and God and between man as he is and man as he wants to be. This dialogue has been formalized in a sacred cycle of worship and captured in our book of prayer.

Along with these, Judaism has accumulated two additional treasures: a history as varied, as exciting, as tragic, as beautiful, as binding and as ancient as the world itself. In the process we have become not only a historic people but a people for whom history is a tangible manifestation of God. We are a historic people that lives intoxicated with a sense of history, a people which has been shaped by history as much as it has helped to shape history.

The final treasure is a culture. Not in the mean, perverted, common meaning of that word as it is used today, but in its classical sense. A treasure of literature, philosophy, art, music and folklore: varied, multi-hued, exotic, beautiful, ugly, complex and simple, accumulated from every corner of the world to which we have ever been dispersed.

And the sum total of the interaction of all of these facets of our heritage is the Jewish people itself. Its aspirations, its pain, its victories, its defeats. Today this peoplehood flowers again even amidst sand and thorns, on the spot where it was born. In that renewed flowering we are finding, slowly and painfully, that a Jew may elect to express his Jewishness either in a full orchestration of all its parts, or, if he chooses, he can select only one of these parts on which to hang his Jewishness. We are learning that each of these facets, nationalism, piety, culture, history, has a sanctity of its own and that one may be a Jew in any of the ways in which we have experienced our uniqueness as a people. That is part of the great internal struggle now going on in Israel.

We here in America have not yet articulated this struggle. The synagogue has, up to now, been able to exist by concentrating its chief efforts on prayer and study. If the synagogue is to survive, it must widen its sights, it must become for the Golah at least, the center of the Jewish universe. The institution with the vision, the program and the personnel to attract Jews on whatever level they wish to identify as Jews - pious, nationalistic, cultural, or secular. There is no other institution in American life that can cope with all of these aspects of Judaism - neither the Jewish Centers, nor the Zionist organizations, nor the Jewish fraternal orders, certainly not the country clubs.

The synagogue must become for the diaspora Jew what Israel is for the Israeli - his point of Jewish identity. It must offer the American Jew the same broad avenues of interest and service and appeal as Israel offers to every Jew who settles there. This is really not as difficult a task as it sounds. We have a repertoire which is 4,000 years old and we should be able to find something in it to suit everyone's taste from the ultra religious to the purely secular. But we must remember that these activities must be rooted in authenticity, they must spring organically from our past. They should reflect the nuances of the world in which we live, but they must be authentic in the core.

If a particular Jew cannot find something to interest him in this broad repertoire, let us not try to entice him with something that is not our own. Let us resolve that the synagogue we are building will not be concerned with just filling empty hours, or with providing entertainment, or with making people feel romantic or nostalgic or at home: that it will not embark on activities which have no better *raison d'etre* than that "people like it."

The synagogue's leading functionaries, the rabbis, the hazzanim must, in the process, become more human, more vulnerable, more open, more sympathetic partners in the enterprise of Judaism. We can no longer be just professional activity directors looking down from above. Somehow we will need to overcome the depersonalization of our time. It may be necessary for us to reorder many of our long-held priorities, to learn to give as much of ourselves to small, intimate groups and even, where necessary, on a one to one basis, as we now give to the large mass congregation.

We will need to make of the synagogue the institution where every Jew can find some expression of his Judaism. It cannot be only the moshav zekenim which it was of the past, only the kindergarten and nursery which it is now, or only the social center which it is in danger of becoming. It will have to be all of these things, too, but it will have to be more, much, much more.

The broad implications of our future needs are inescapable. Each man, inspired by his own vision, limited by his capabilities and by the sphere of his influence, will need to decide how he can best help to contribute to the realization of such a synagogue.

As hazzanim, our interests and specific talents lie in the field of music. Music is one of the great original and authentic treasures and one of the great instruments of our

people. We shall have to devise and implement ways and means of teaching Judaism through music, of living it through music. We will have to rise above our complete failure in learning how to utilize music as an educational tool.

With the end of the commercial publisher of Jewish music already in sight, we may find that even we cannot hope to sell what we publish and yet we will need to continue to publish. We may have to come to the decision to give away our publications in order that they **see** the **light** of day.

The level of the performance of our music **is rarely** what it should be and while we must continue to encourage composers to compose, we may also have to find the funds to commission performances of music already composed but rarely, if ever, heard. If we do not begin to accustom our people, young and old, to the sound of good music, properly performed, good music will die, even if performers capable of performing good music live. It will die because we will not have developed a sense of appreciation in our people for what is good and what is bad.

We have not taken advantage at all of the modern educational tools, the audio-visual aids which could help **overcome** the limits which our small numbers place on our skills. In this day and age, it is sad that there is not one usable filmstrip, cassette, recording, video tape, which teaches Jewish music of any kind to young people.

The critically valuable ba-aleik'riah and ba-alei tefillah and other secondary synagogue functionaries are dying out and we are doing nothing to replace them. I urge again that summer institutes be convened where lay people could learn the skills of synagogue service.

Our responsibility to youth is of course obvious and overwhelming. With few exceptions **we** devote **ourselves** to teaching mahpach-pashta and lose in the process the opportunity to teach the beauty and magnificence of the Jewish sounds on which we were raised and which inspired us to turn our lives to hazzanut.

The times, the urgency of the need may require that we put aside many of the skills and techniques which we have accumulated over a life-time of professional growth and begin to develop entirely new ones. Obviously, if the synagogue will need to re-create itself our own roles will need to be restructured.

I know that you are tired. I know that you **are weary** of hearing challenge after challenge put to you. I know that you

would rather not hear that all of this will take energy and dedication and money, but I am not dismayed. In the days when the Cantors Assembly was barely beginning, when we did not have a hundred dollars in our treasury, we envisioned a school for hazzanim. Somehow we made that vision materialize. Later on, when we had accumulated a small treasury we foresaw the time when it would 'be necessary to involve ourselves in publishing music which simply would not be of interest to the commercial publisher: in giving scholarship assistance to young people entering the cantorate: in mounting **ing convent** ions which would be more than just a meeting place for conducting organizational business but would rather serve as a model, as a showcase of ideas and inspiration for the men who attend. We were able to realize those hopes and those dreams. In the process we grew in strength, in number and in financial resources. Now, new visions, new problems, new roads beckon to be explored.

We have every reason to be proud of our past, to be proud of the dreams we have dreamed because we have not allowed them to remain dreams. The challenge which our time places before us today makes all of our past problems diminish into insignificance in comparison.

But the past is also a promise: a promise because we have never yet failed an obligation we have assumed: because we have never yet failed in any sacred undertaking which was critical to our survival.

All of history is a continuum of movement from one extreme to another: a giant pendulum which alternates between excesses. We move from violence to gentleness, from gentleness to violence: from spirituality to secularism and back to spirituality: from a time of appreciation of knowledge and wisdom and art to a time of know-nothingness which has as its goal the degradation of knowledge and wisdom and art and those who create them.

At both extremes, life is an exciting, bitter struggle. But there is a time, when the pendulum approaches dead center: when nothing seems important, when nothing seems to have any meaning: a time of no apparent movement. And this is the most dangerous time of all; truly a time to try Man's soul. It is a time when the timid - those who lack genuine conviction give up - or give in. But it is precisely the time that calls for courage, for faith. If it is a time when Man cannot find his momentum, then at the very least, it must be for us, as religious people, a time to hold fast to that which we believe to be good and true and worthy of perpetuation.

The pendulum is now at dead center.

our generation has an unique role to play in the continuing history of our people. Let me conclude with a Biblical analogy.

Three men are the fathers of our people and the ancestors of Western man: Abraham, Isaac and Jacob. We, Jews, like to identify with a Biblical personality. We do it constantly in our prayers. If it were given to us to relive in our lives the career of one of the Patriarchs, which would we choose?

Would it be Abraham, the first Jew, father of his people, who left his birthplace and the house of his father to go to a new land of promise, there to establish a family and become a man of prominence and status? Would we want to be Abraham, a man of daring, enterprise, vision and accomplishment?

Would we choose Jacob, whose life was filled with adventure, with love, with success, with the conquest of grave problems and the achievement of ultimate victory, respected and revered by a large family and even by an ancient King?

Or would we choose Isaac? His birth was heralded by angels, yet his life was a constantly descending and demeaning series of events over which he had almost no control.

Abraham determined in advance who would be his heir: Isaac was tricked into making a decision he regretted. Jacob found his own love and his own brides. Isaac's wife was chosen for him by a servant of his father.

Few would choose Isaac. Yet our role today is **much more** like Isaac's than like Abraham's or Jacob's

Our predecessors were the Abrahams. They left an old land for a new one, built new and successful careers. Our successors will one day live the life of Jacob. But we are condemned to live as Isaac, with little choice and less power to touch, to affect, to influence the daily events in our lives.

Can there be much zest in such a life, a mere holding operation, the neuter tie between two great generations, with little or no control over our own destiny?

And yet, on Rosh Hashanah, the day of new beginning, the day when the challenge of life or death is placed before us... whose life is cited to us as an inspiration?

It is not Abraham, nor Jacob...but Isaac.

Tradition seems to say to us: In fashioning your lives anew, look to Isaac. why? What did he do?

Really, very little.

He married Rebecca and he loved her. His father also found wedded bliss, twice

Isaac buried his father in their ancestral plot, but his brother Ishmael participated equally with him.

In a time of famine Isaac drifted to the land of the Phillistines, just as his father had and relived the same strange experiences as his father had, the same promise from God, the same attempt to deceive the King.

Only one thing did Isaac do that was unique and original. The Bible tells us:

"And Isaac dug again the wells which had been dug for Abraham and which the Phillistines had stopped up after the death of Abraham. And he called the wells by the names which his father had called them."

Isaac was neither the Innovator that Abraham was, nor the Adventurer that Jacob was, but he made possible the continuity of the line that bound Abraham to Jacob and through him to us.

This is the simple, unglamorous, undramatic, yet vital and earnest project in which I bid you to join. To help see to it that the treasures accumulated over so many bitter centuries at the cost of so much blood and spirit shall not disappear, nor lie forgotten, nor crumble into dust.

May it be God's will that we will fulfill the promise inherent in our calling, and that we will have the z'chut to transmit to tomorrow's Jacobs the treasures of Abraham, enhanced and burnished anew for having been, for a little time, in our care.

The Nominating Committee presented the following slate for 1971-72. The full slate was elected.

President:	Yehudah L. Mandel
Vice President:	Gregor Shelkan
Treasurer:	Kurt Silbermann
Secretary:	Morton Shames
Executive Vice President:	Samuel Rosenbaum

The following were nominated and elected to terms on the Executive Council as indicated

For three-year terms: Ben W. Belfer
 Solomon Gisser
 Mordecai Goldstein
 Erno Grosz
 Saul Hammerman
 Joseph Kohn
 Abraham Shapiro

For two-year terms: Shabtai Ackerman
 Harry Altman
 Isaac Goodfriend
 Irving Kischel
 Morris Levinson
 Abraham Salkov
 Harry Weinberg

For one-year terms: Harold Brindell
 Louis Klein

The members of the Nominating Committee were:

William Belskin-Ginsburg, Chairman	
Charles Bloch	Edgar Mills
Michal Hammer-man	Isaac Wall

REGIONAL REPORTS FOR 1970-1971

REPORT OF CHICAGO REGION

The following officers were elected for a one-year term:
Hazzanim Davfd Brandhandler, Chairman; Abraham Lubin, Secretary;
Milton Foreman, Treasurer.

At the opening meeting, the new Chairman presented his goals, which, among other things, included a music exchange program, a program to salvage old, unused, forgotten and yet worthwhile manuscripts in the possession of individual cantors and then to make these available for those who wished to expand their repertoire. The first such "package" of renotated compositions is now ready for distribution. In the near future, two more will be ready for those who desire them.

On the subject of music, those of this Region who have been, and still remain in close contact with our "Dean" of cantors, Todros Greenberg, were gratified to see the fulfillment of yet another project, the publication of his second volume, "N'ginot Todros," with all choir arrangements by our very gifted colleague, Hazzan Sholom Kalib.

In order that those members and non-members who find it too difficult to attend all meetings be apprized of our activities, a "Newsletter" was suggested. Two such letters have now been distributed and they have been so well received that we are hoping to continue with this format the next season.

We were happy to sponsor a lecture by the well-known Velvel Pasternak on the subject: Chasidic Music. It was a great success, for it evoked numerous requests for more such programs.

On March 15th, we were visited by our Assembly President and Executive Vice President, Hazzan David Leon and Hazzan Samuel Rosenbaum. There is no question that this type of close contact, other than the National Convention, is invaluable - in fact absolutely necessary in order to foster and maintain an intimate and proper liaison.

Respectfully submitted,

David Brandhandler, Chairman

REPORT OF CONNECTICUT REGION

Our region consists of 13 colleagues. We scheduled four meetings this year. Programs have included a lecture by

Mr. Joza Karas of the Julius Hartt School of Music on the music and information he uncovered during his trip to Czechoslovakia and the Museum in Terezin. He showed us rare pictures of the holocaust period and spoke of that ordeal **during** the Second World War. Another poignant lecture was delivered by Miss Susan Faigenbaum, who showed us slides of her USY East European Pilgrimage to Roumania and Russia and spoke of her personal experiences and reactions to the situation there. In June we will hear our colleague Hazzan David Weintraub, speak on voice production and Talmudical aspects of singing. Election of new officers will take place then.

As usual, several concerts have been held, and a list of libraries and music schools throughout the state was submitted for possible subscription to our Jotrnal of Synagogue Music.

Our meetings have included the wives of the members, and I wish to thank them for their gracious hospitality in their homes. I also want to thank our secretary, Sidney Rabinowitz, our treasurer, Eugene Weiss and all those colleagues who have responded so well to calls for cooperation and attendance at the various functions during the year.

Respectfully submitted,

Israel Tabatsky, Chairman

REPORT OF NEW ENGLAND REGION

The New England Region this past year held its regular meetings each month. Presentations of important aspects of Hazzanut and new approaches for creative services by Dr. Martin Robbins were on our agenda for each meeting. Guest speakers from our membership was an enlightenment to our members. We had a very successful Hanukkah party.

Through the efforts of Hazzan Gregor Shelkan, our membership is always involved with raising funds, be it for the American Friends of the Hebrew University and assessments of our organization, etc. A grand concert was held in Providence, Rhode Island under the able chairmanship of Hazzan Karl Kritz, who deserves meritorious praise 'for this undertaking. \$2,000 net was presented to the Cantors Assembly.

Respectfully submitted,

Michal Hammerman, Chairman

REPORT OF TRI-STATE REGION

It is with a great deal of pleasure that the members of the Tri-State Region bring greetings to the Annual Convention of the Cantors Assembly.

An Executive Board meeting of the Tri-State Region was held in Detroit late in the fall of 1970, at which ~~time~~ plans were formulated for a region conference. A date was set, but due to the illness of one of our colleagues, this meeting was cancelled.

A Tri-State meeting was called on Monday and Tuesday, March 22nd and 23rd, 1971 and it was held in Cleveland. Our Cleveland men were able to secure two outstanding men in the field of Music (Voice): Dr. William Martin and Cantor Irving Bushman, who lectured and illustrated the mechanics of Voice Use and Abuse. We owe a great deal of thanks to Hazzan Saul Meisels, who was instrumental in obtaining these two men for us. We were happy to greet our Executive Vice President, Hazzan Samuel Rosenbaum, together with Hazzan Solomon Mendelson, both of whom gave us a detailed report on this forthcoming Convention.

Many ~~items~~ of interest to both our region and national assembly were discussed in great length and detail. Elections of officers were held and the following men were elected again for another term: Hazzan Shabtai Ackerman, Chairman: Larry Vieder, Co-Chairman: Bruce Wetzler, Secretary-Treasurer.

In exchanging views and sharing of similar problems, our members find our meetings to be of great value and importance. Numerous concerts were given by Hazzanim of our Region in their respective synagogues during this past year.

Respectfully submitted,

Bruce Wetzler, Secretary-Treasurer

REPORT OF WEST COAST REGION

Our new year began with a most successful Mid-Winter Conference held at Temple Beth Sholom, Las Vegas, in which men from all parts of the Region attended. We were honored by the presence of Hazzan Samuel Rosenbaum and Hazzan Yehudab Mandel, who gave us news of the proceedings of our National organization.

An outstanding new board of officers was installed, including Hazzanim Philip Moddel, Chairman: Samuel Fordis

and Joseph Kohn, Vice Chairmen; Alan Michelson, Secretary and Eli Kagan, Treasurer.

Informative workshops were held on "Trends in Congregational Involvement," "Use of Musical Instruments in Religious Services," and "Creative Use of Junior Choirs." A community-wide concert was held for the benefit of our Cantors Assembly. Joseph Kohn and Samuel Fordis were co-chairmen of the event.

This year's meetings have been devoted to exploring methods which will help in raising funds to support the National efforts in aiding students and furthering publications of the Cantors Assembly.

Respectfully submitted,

Philip Moddel, Chairman

PHILADELPHIA REGION

This past year witnessed a "first" for the Philadelphia Region as well as for the Cantors Assembly nationally. On Tuesday, October 27, 1970, our region planned and sponsored an entire day devoted to study and to business matters affecting our members. This was the first (pilot project) session of this type initiating what is intended to be bi-monthly meetings in various regions throughout the country, to alternate with the bi-monthly executive meetings held in New York City. The entire day's program was held in Gratz College (where our region regularly meets and rehearses). The opening session in the morning took the form of a business meeting, at which time our President, Hazzan David J. Leon, and Executive Vice President, Hazzan Samuel Rosenbaum, presented to our membership current happenings in the Cantors Assembly nationally. Also discussed were contemporary problems of the cantorate. This afforded our men a glimpse of the current situation and created a greater rapport between the national office, our region, and our individual members.

Following this session, Mr. Eric Mandel spoke to us about his outstanding, comprehensive collection of Jewish Music which was recently acquired by Gratz College. His enlightening talk, illustrated by a display of a small sampling of the thousands of handwritten manuscripts, out-of-date publications and very rare editions was one of the unique highlights of the day. This lecture may have initiated thinking and planning by the Cantors Assembly to consider re-publishing many of these out-of-print gems.

Following luncheon, two afternoon study sessions were presented. The first was conducted by our "dean of cantors" Hazzan Max Wohlberg. His talk showed how much of the rarely used and

forgotten nusah of the past can be given new life and incorporated into the present-day hazzan's services. The second presentation was given by Hazzan Charles Davidson. He suggested and illustrated many ways of presenting musical programs and concerts in one's congregations other than the traditionally (over-used) cantor's concert of hazzanut. He particularly emphasized several ways in which children could be used to present congregational programs.

This first all-day regional conference was completed with an evening session, with our wives at which representative lay leaders from Philadelphia's congregations were invited. Greetings were brought by the regional chairman, Hazzan Mordecai Goldstein: the Director of Music at Gratz College, Mr. Sholom Altman; the Dean of the College, Dr. Elazar Goelman; and our President, Hazzan David J. Leon. Following this, Hazzan Samuel Rosenbaum gave a very moving address on the role of the cantorate today. A short musical program, a catered cocktail hour and congenial socializing completed this wonderful day. Following our lead, Los Angeles and Chicago Regions also had similar day conferences this year. This program is planned to continue into other regions for the coming year, and we, in Philadelphia, hope to continue this all-day conference in our own region in coming years as an annual event.

During the holiday of Hanukkah our region hosted its annual Hanukkah party, with wives and children. Group singing, solos, delicious potato latkes and other refreshments were enjoyed by all.

The Philadelphia Region's singing ensemble presented two very successful (both musically and financially) concerts this year. The first was in Har Zion Congregation, and the second was in Temple Israel, Silver Spring, Md. There is still the possibility of even a third concert before this year is over. One of the ensemble's choral selections will be presented on Tuesday, May 11th, at the Convention for the Ma'ariv service.

The chairman of the region has asked Hazzan Isaac Wall to select and to chair a committee whose task will be to nominate a slate of new officers for the coming year. These officers will be installed at a closing banquet on Thursday, June 10th.

Respectfully submitted,

Hazzan Mordecai M. Goldstein,
Philadelphia Regional Chairman

TUESDAY EVENING, MAY 11, 1371
President's Banquet

Installation of newly elected officers
 and members of the Executive Council:

Hazzan David Leon:

It is my privilege to be the installing officer, this evening I call upon the members elected to serve on the Executive Council. You are the policy making body of the Cantors Assembly. You are entrusted with the vote which determines the direction, the programs, the decisions which guide our Assembly. It is a sacred trust, one that we know you will guard zealously. We look forward to a year of growth, of progress, --for you many years of continued service. It is my privilege to install you as members of the Executive Council.

For Executive Vice President we have elected Samuel Rosenbaum. One can fully appreciate our colleague, by working closely with him. The ten days we spent in Israel afforded me the special advantage of knowing, understanding, the awareness of the many attributes, the talents, the abilities with which he is blessed. We, the hazzanim of the Cantors Assembly, are privileged to have him serve us in this capacity, individually, and collectively - we have gained from his leadership, his counsel, his advice, his innate ability to sense and anticipate the needs in the future that lied ahead. Through you we are enriched. It is my privilege to install you, Samuel Rosenbaum, as our Executive Vice President.

Elected to the office of Treasurer is Kurt Silbermann.
 Elected to the office of Secretary is Morton Shames.

Kurt, added to the position of Treasurer, you will also assume the chairmanship of the Ways and Means Committee. In addition, you will serve as chairman of the Placement Committee for Hazzanim.

Morton Shames, you will work closely with Kurt Silbermann--serving as chairman of the Standards & Qualifications Committee. Both of you serve the members seeking placement. Our confidence in you, is the trust we have in you that you possess the experience, the background, the knowledge to make the best possible decisions for the benefit and welfare of those who seek your help.

Morton, as Secretary you will record the minutes of the Executive Council meetings. You wear yet another hat, that of one of the editors of the Synagogue Journal of Jewish Music.

Kurt and Morton, dear friends, and esteemed colleagues, devoted to that which is best for our Assembly, serving selflessly and graciously.

I install you Kurt S. Ibbermann as Treasurer.
I install you Morton Shames as Secretary.

Gregor Shelkan has been elected as Vice President. A colleague held in the highest esteem by all - a bright, gentle, sensitive, helpful colleague - with unending patience for all who call upon him for advice. You have been in the forefront, raising funds for the Cantors Assembly programs, active in the Executive Council - Leader in the New England Region - for the Hebrew University project - famous as the "This Is Your Life" Cantor. Gregor as Vice President you assume new responsibilities - we know that you will give much - your wisdom, your dignity, your strengths, to the enhancement of the Cantors Assembly. This will be a new part of "This Is Your Life." Gregor Shelkan, beloved colleague, it is my honor to install you as Vice President.

For the highest office, Yehudah Mandel has been elected as President of the Cantors Assembly. Yehudah - the symbol of strength! You have shared with me - closely - as brothers these past 4 years - giving new strength, a new image to the Placement Commission. Our colleagues have gained more benefits - a higher minimum starting salary, dignity in bringing together cantors and congregations. You have instituted a closer tie with the students of the Cantors Institute, gaining for them the maximum benefits while they serve on part-time posts.

The Cantors Assembly has moved ahead because you were a great help, to me - a true, devoted friend, and a source of great strength and wisdom. As I install you President of the Cantors Assembly I give you my hand as a symbol of turning over to you the office of President of the Cantors Assembly. It is a symbol of our complete support to you.

May our Heavenly Father grant you His many blessings - to guide our Assembly to greater heights, to new achievements, to adding a glorious chapter in the history of Hazzanim and Hazzanut for us here, in Israel, and in all places where our bretheren dwell. Amen.

Message of Acceptance
President-Elect, Hazzan Yehudah Mandel

Mr. President, distinguished colleagues and their gracious ladies, honored guests, my beloved Lilly and children, ladies and gentlemen.

It is with a great deal of thankfulness and appreciation for the confidence you have placed in me that I come before you at this festive moment.

My emotions and feelings are mixed with an equal amount of humility. At this occasion I would like to pay my respect and admiration to all my distinguished colleagues who have held the office of Presidency, or have been officers of our Assembly for the last 24 years and have done so admirably.

"Even maasu habonim, hayeta lerosh pinnah" -they have laid the groundwork, they have placed the cornerstone of the cantorate in America and, have built it to a professional and social unit, singular in its scope, within the framework and history of our people.

Maybe it would be proper to consider "et haderechasher yelechu bah", the goals we should, with the help of God, strive for in the coming year. However, in the reports of our beloved President David Leon and our Executive Vice President Samuel Rosenbaum, you have heard the "mitzvot ikriyot," the basic commandments, we must follow in the near future, to keep up the record of achievements. I will therefore desist from making any remarks concerning program.

To what I want to address myself tonight, I would like to take my motto from the "Sidrah" of the week..."Emor el hakohanim b'nay Aharon veamarta aleyhem" -speak to the priests, the sons of Aaron and say to them "We read in this week's portion emor and veamarta come from the same root, their meaning is almost the same, why then the repetition of the expression," asks Rashi? It is repeated, "Lehazehir q'dolim al haketanim" it is a warning and advice to the "kohanim" - the priests, in the higher ranks of the priesthood to help, to guide, to work together with their younger, less experienced colleagues. This is imperative and one of our main goals in the future, as it was in the past ish et achiv yaazoru -to work together, to build together, to help each other, to fulfill our mission in unison of heart and soul.

To me, as to tall who have served before me, this great honor also signifies awesome responsibilities. It makes me think of the Mishnaic "Da et atzmecha" -know thyself I ask

myself now, when I have to put on the bige dey kodesh" and become the "sheliach tzibur" of the most distinguished "sh'lichey tzibur" in the world, I ask myself "Mah tuvi, ubameh zachiti"-what, if any, are my credentials to accept and hope to make a success of this great and holy mission, which may have the connotation of destiny for hazzanut?

I have some z'chuvot of which the greatest is that I come to this most coveted position from posts in our Assembly, where to observe was not only possible, but a great challenge. I know what my predecessors have dreamed of. I know how much of their goals have been implemented, converted into realities. I know how much honest planning and contemplation has been invested into their work for the betterment of our profession. I know how much soulsearching goes into every plan prepared for this great and wonderful Assembly. I know how much patience, consideration, yes, sleepless nights are the fore-runners of ideas to be suggested by those hazzanim, who as Saul Meisels and Moses Silverman like to describe it: "Are ready to have their brains picked." For having had the opportunity to work with David Leon, for having had the opportunity to be part of the great teamwork, for the experience I have gained I am eternally thankful.

At this moment I would like to promise David that all of us will combine our efforts to bring about "Bayom hahu akum et sukkat David" we will all help to build and rebuild the Tabernacle of David, our Assembly, which he has built and nurtured with so much love. With the prophet Amos we sayr Hinnev yammim bairn, venigash chorevsh bakotzer, vedoreych anavim bemoshech zera, vehetifu heharim assis, vechol hagevaot titmogagna. Behold the days come, sayeth the Lord, that the plowman shall overtake the reaper and the treader of grapes him that soweth seed and the mountains shall drop sweet wine.

Last but not least, I would like to say that I am cognizant of the fact that I am the first of the sheeyrit hapeleyta- the remnant of the European hazzanim to reach to this position. Many times, since the tragedy of our people in Europe came to a halt, I wondered, Why I and not the other millions of our brethren have been saved? Maybe God, in His infinite wisdom, has saved me for this purpose. And I say, at this great moment "Henneni shalcheni adonay". Here I am, send me O God, I am ready to serve you, my colleagues, my profession and k'lal Yisrael.

In your behalf and mine let me pray at this most moving moment of my life, as the sages and scholars of Israel have taught us to do: Tanaim veamoraim nahasu lomar t'fillot

meyuchadot lifeney hatefillah betzibur veleachareyha"-The Tanaim and Amoraim used to utter special prayers before they commenced the public prayers. "Baboker ameru modeh ani lefaneycha hashem, al shehozeytani meafelah leorah". I thank Thee Heavenly Father, that you have led me out from the darkness of the European night, into the brightness and sunshine of this magnificent country where I became part of this great unit, our Assembly. I am aware of my responsibilities and for this reason I pray in the words of Rabbi Chanina; "Yehi ratzon shelo nevosh meavoteynu leolam": may it be Thy will that I shall be able to continue the work of my predecessors and I shall never have to be ashamed of my share accomplished.

Let me close with a few words of Rabbi Yochanan's prayer: "Yehi ratzon shetishkon befuryenu ahavah, achvah, shalom vereut, vetazliach sofeynu acharit vetikvah." May we be worthy, to have the glory of God rest in our midst. May peace and respect dominate our thinking. May we be worthy to serve as an example to our people and our pupils, to live up to all these lofty ideals, we need your full cooperation, my dear colleagues. That the officers of the Assembly will strive with all their power to cooperate, that I know.

As for myself, in accepting this coveted position, I pledge to serve our profession, our organization, and you my dear colleagues who represent it, "bechol levavi, uvechol nafshi"-, with all my heart, with all my soul and with all my being. Amen.

P R O G R A M

Uvashofar Gadol

HAZZAN MICHAL HAMMERMAN
and Chorus

Max Helfman

Kirya Yefefiyah

Chorus

Heinrich Schalit

Ki Hinei Kachomer

HAZZAN MORRIS LEVINSON
and Chorus

Mark Silver

Zaro **Chayo**

HAZZAN Jacob MENDELSON

Israel Alter

Sh'ma and V'havta

(from "Arvit L'Shabbat" a new Sabbath Eve service, commissioned by
Hazzan Saul Meisels and the Temple-on-the-Heights of Cleveland)

Yehetkel Braun

Toras Adonoi

HAZZAN SAUL MEISELS
and Chorus

Ernest *Bloch*

A Message from Within

An open letter to Soviet authorities from Yaakov Kazakov
Chorus

Michael Isaacson

Sim Shalom

Nancy Virkhaus, *Soprano*

Samuel Adler

Yihyu L'Ratzo

Lazar Weiner

**(from "L'chu N'ran'nah." a new Sabbath Eve Service, commissioned
by Hazzan David J. Putterman and the Park Avenue Synagogue)**

Chorus

Three Short Psalms

Herbert Fromm

Samachti B'omrim Li (Psalm 122)

Anarai Haazinah (Psalm 5:1-5:8)

Mah Yakar Chasid'cha (Psalm 36: 8-10)

**HAZZAN HAROLD BRINDELL
and Chorus**

Ribbono Shel Olam (Sefirah)

Pinchik

In Memoriam

HAZZAN MOSHE TAUBE

Adon Olam

Lukas Foss

**HAZZAN MICHAL HAMMERMAN
and Chorus**

ROCHESTER SINGERS

Nancy Virkhaus, Soprano

Douglas Ahlstedt, Tenor

Sherry Zannoth, Soprano

Timothy Michaels, Tenor

Martha Ferguson, Alto

Joseph Bias, Bass

Mary Henderson, Alto

Anthony DePaolo, Bass

**Conducted by
SAMUEL ADLER**

Louis Karchin, Accompanist